



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

with God,—but also, when they have withdrawn, they can return to Him, though not without divine preparation. The created liberty of the spiritual beings conditions the history of the world, which under God's guidance passes through the three stages, or world's epochs: (1) the state of original innocence; (2) the possible, and, as the facts in the history of the human race show, actually happening alienation from, and finally (3) the return to, God. The history of nature, connected internally with the history of spirit on account of its selflessness [lack of subjectivity], does not pass through the same but analogous and corresponding epochs of development, and with the completion of the spiritual world enters into the completion adequate to it, as into the highest stage of spiritualization of which it is capable, without ceasing to be selfless nature. Then for the first time shall God be all in all, then shall the world be completed in God; and though God and world remain eternally distinct, still God shall dwell in the world, and the world shall have entered wholly into God.

SPECULATIVE PHILOSOPHY IN ITALY.

The great political and social changes that have lately commenced in Italy, and are now in full career, are accompanied by philosophical movements of the most important kind. From the large array of evidence that goes to prove this fact, we select a few significant items mostly relating to the philosophical periodical to lay before the readers of the *Journal of Speculative Philosophy*.

In 1870 was established at Florence a periodical devoted to Speculative Philosophy. It appears once in two months, and its title reads: "*LA FILOSOFIA DELLE SCUOLE ITALIANE; Rivista Bimestrale contenente gli atti della Società promotrice degli studj filosofici e letterarj.* (In Firenze: coi tipi di M. Cellini e C., alla Galileiana.)"

Each number of the five that have come to hand contains, first, an account of the "Acts of the Society for the promotion of the study of Philosophy and Letters." This is followed by a number of contributions on various philosophical and literary subjects; then come critiques on new publications;

then notices relating to philosophy and philosophical literature, &c.

The subjects of the contributions and the names of the contributors in No. 1 are: *Conversazioni filosofiche* (by *Francesco Bonatelli*); *Del sentimento della natura in relazione coll' arte* (by *Aleardo Aleardi*); *Della morale indipendente* (by *Terenzio Mamiani*); *Il Dio di Anassagora e la Filosofia greca prima di Socrate* (by *Luigi Ferri*).

No. 2 contains: *Kant e l' Ontologia* (by *Terenzio Mamiani*); *Etnografia. Cenni sulla lingua e la civiltà giapponese* (by *Antelmo Severini*); *Cenni d' induzione filosofica sul precedente Lavoro* (*La Compilazione*); *Appunti di filosofia politica* (by *Terenzio Mamiani*); *Il Parini nella storia del Pensiero italiano* (by *Isidoro del Lungo*); *La morale nella filosofia positiva* (by *Giacomo Barzellotti*).

No. 3: *Convers. fil. [continued]* (by *F. Bonatelli*); *App. di fil. Pol. [continued]* (by *T. Mamiani*); *Filosofia della religione* (*I Compilatori*); *Il credo della mia ragione—al Professore Fiorentino* (by *A. Marescotti*); *Lettere sulla religione* (by *G. M. Bertini*).

No. 4 (with which commences the second volume—three numbers constituting a volume) contains: *De nuovo della morale indipendente* (by *T. Mamiani*); *La logica e la filosofia del Conte Terenzio Mamiani* (by *Prof. F. Lavarino*); *Del principio di causa—al Professore Lavarino* (by *T. Mamiani*); *Un Filosofo positivo e un Artista, Dialogo* (by *E. Castagnola*); *Lettere sulla Religione* (by *Avv. G. Checcacci*); *Lettera terza, Il presente della Chiesa* (by *G. M. Bertini*).

No. 5: *A Terenzio Mamiani, presidente della Società promotrice degli studi filosofici e litterari* (by *Baldassarre Labanca*); *Della nozione dell' ente, Considerazioni sopra le due lettere del Sig. Prof. Fontana e del Sig. Prof. Labanca* (by *T. Mamiani*); *Convers. fil. [3d series]* (by *F. Bonatelli*); *La morale nella filosofia positiva: La teorica del Fine, il Bene morale, l' Utile* (by *G. Barzellotti*); *Polemica contro il materialismo* (by *L. Ferri*); *App. di fil. pol. [3d series]* *Principio d' innovazione e conservazione* (by *T. Mamiani*); *Della creazione secondo Gioberti, Lettera a T. Mamiani* (by *Giacinto Fontana*); *Risposta di alla lettera antecedente* (by *T. Mamiani*); *Ancora de la morale indipendente: da un lettera d' illustre Prof. Torinese; Risposta di T. Mamiani.*

The society above named, under the presidency of Count Terenzio Mamiani, seems to form the centre from which a wide-reaching activity extends itself. From the book notices in particular one may see the strong effect of German ideas, and readily trace the influence of Professor Vera, who labors in the University of Naples. These notices relate to Cartesianism; Life of Christ; Philosophical literature; Vico's unedited orations; Spiritualism and Materialism; Sextus Empiricus; Schleicher's Comparative Grammar; Platonism and Christianity; Vera's Introduction to the Philosophy of History; Sophisms and good sense; Theory of Judgment; Bacon's classification of human learning; &c. &c. In the first number the constitution of the society is given, which deserves to be translated and published at length in this Journal. Philosophical themes—classified into metaphysical theories, moral philosophy, philosophy of history, and history of philosophy—are given out for discussion; also literary themes, six in number relating to the encouragement of a national Italian literature.

Besides these five numbers of the Philosophical Journal, we have received three interesting publications from the pen of Professor Giacomo Barzellotti: (1) *Sopra alcuni Temi di letteratura e di filosofia proposti della Società promotrice degli studi filosofici e letterarii*; (2) *Delle dottrine filosofiche nei libri di Cicerone tesi di lauri*; (3) *Dell' Animo di Michelangelo Buonarroti, in relazione all' ingegno di lui, alla storia delle arti e de' suoi tempi*.

We have alluded to Vera's influence in the movement that has its centre at Florence. It seems that, in 1860, Count Mamiani, now the president of the Philosophical Society, invited Professor Vera—then in England, where he had been for nearly ten years—to return to Italy as Professor of Philosophy in the Scientific and Literary Academy at Milan. After a year's residence at Milan, Professor Vera repaired to Naples and became Professor of Philosophy at the University there. He has lectured much on Hegel and made many disciples, foremost of whom stands Raffaele Mariano. His numerous works illustrative of Hegel, and written with surprising clearness of style in French, English and Italian, deserve an extended article exclusively devoted to them.